

WHY THE RACE SUFFERS CATASTROPHE!

Little Lectures on Life's
Great Mysteries

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ONE OF the great mysteries in life, that critical souls over the past 19 centuries have not been able to reconcile with Christ's interpretations of a merciful Father, has been the occurrence of natural catastrophes and cataclysms. If the Almighty has a loving regard for the human race, why does He let such things happen as the recent world war, or an unspeakable horror like the Japan earthquake in 1923 when 30,000 inoffensive people were roasted alive in one of the Tokio public squares, or even such a period of distress as this economic depression when good and bad are called upon to suffer alike. These things, the discrepancies and inconsistencies in Christian doctrine, have been responsible for serious doubtings as to whether or not Jesus and His followers truly knew what they talked about. No highly developed *human* soul would order, or permit, such disasters, so why does God do it?

These are uniformly the people who want the universe run in their own way, who refuse to accredit the facts behind life making the mortal experience what it is, who deliberately ignore any explanation that does not square with what they want to believe, and who base their thinking on the assumption that mortal life is the only type of life there is, and that people only visit this earthly stage once.

Denying the existence of any over-ruling hierarchy that may be working out definite plans for races or social groups, building the explanation for Life purely on allegorical interpretations of Holy Writ, becoming angered at the suggestion that they may have to live life over again, they want an explanation of results from all these and then proceed to ignore or fight it when it is given them. Yet they do not escape suffering from their ignorance.

There is an entirely rational explanation for the great natural and social catastrophes that now and then come to humanity. It is not a mere fabrication gotten up by any one man or group of men. It has not been "thought up" to fit the circumstances. It comes logically and clearly of itself when the true causes for the existence of the universe, and life upon this planet, are investigated, studied, and accredited.

Indications of why some of our more recent national catastrophes have occurred, may be gleaned from the explanations given us via the Psychical Radio for the current depression in the commerce of the nations.

MANKIND has come a long way to react the present moment.

Uniformly the changes in man's affairs have been slow-growth changes, subtle in their improvements, made without warning when they have taken the aspects of catastrophe.

Man does not know what is good for him in the long run.

The changes he wants made, if he wants changes made at all, usually concern his immediate wants in the shape of necessities. He does not see his whole cosmic ennoblement as a trend. He knows there is a trend but it is beyond his thinking to figure out where that trend is going to end. So he sees only the requirements of the present moment, which of course must be economic, in terms of immediate disadvantages requiring adjustment. The long Cosmic Throw of the arrow of fortune, to employ a term in archery, is beyond man as a physical species, living in a world fenced around by mortality.

One of the principal enhancements that comes to him on quitting his physical body is the capacity to see himself in terms of his trend at any given point in his vast life course. But while encased in his physical vehicle he is

a creature of impulse, sowing seed one day, demanding that it germinate the next, wanting service from his gods like a customer in a restaurant, irate from hunger.

Now man's attitude toward himself in this, must be ignored by those who have charge of his affairs from the Immortal Vantage Point. *They have to think in terms of futures.* Ofttimes they have to order catastrophes to divert man in his thinking and behavior, or get him to think about the future at all.

It is easy to impress on man's mind the need for planning ahead, being perspicacious in outlook and a seer in practice, when he sees some of his institutions in a state of dire disruptions. Confronted with the need for building over again, he really thinks about the future, whereas if nothing ever occurred—in nature or the social structure—to jolt him out of the even tenor of his way, he would become hardened and indifferent to the sufferings of his fellows in exactly the same ratio that he became spineless and flabby about his own works as a social architect.

This is not saying that every catastrophe or social change that has ever happened to the race, has come about because man needed a mental or spiritual shaking up. *Great catastrophes usually have their root in other causes entirely.* But no greater truth was ever uttered than "out of evil cometh good" when you consider the ennoblements that arise, or grow out of, great natural disasters. /

Those disasters may be caused by wrong mass thinking, terrain explosions, the various alternatives that exist in nature for striking balances. Mankind, being essentially divine and therefore essentially constructive, erases the evil nature of these contingencies by spelling them out in goodly works toward those who have suffered specifically from them.

All the same, we are told that when we get a great social disruption such as grew out of the World War in many

countries—Russia being the most glaring example—we find a process at work that is probably the result of a decision among Higher Intelligences to give that country or that race cause for lifting up its eyes and beholding the destination it is meant to achieve. This is particularly potent for those countries or races where the order of life has been slothful and unenergetic in its ethical features.

Mankind may run along for generations unmindful that any change is taking place in its habits of thought and action. But by the same token that it lacks the perspicacity to see its future in terms of the present, so it is building up the necessity for change in the essence of its lethargy. Sooner or later that change will come dramatically—but rarely derogatorily—since all things work together for the good of races as well as of individuals.

NOW LET US consider society of the present in terms of what is needful for it because of its experiences since the World War.

Humanity all over the earth has been confronted by two aspects of living offered for embracing: First, there has been a tremendous spurt in creative industry; that is to say, war ingenuity and mass production have largely gone on in the same tempo as when the nations were embattled. A false prosperity seized upon the imaginations of the people involved. They witnessed what could be done by cooperative effort on a large scale during the war, and continued *subconsciously* to recognize means and methods for getting things done in a large way when vast numbers worked in unison. All classes profited for a time, so long as there was opportunity to get rid of the goods thus projected into the world's markets.

There was really no necessity for the recent crashes on the various Bourses of the world, viewed in the light of the principles involved. But a grave error was committed in mankind's thinking when he accepted prosperity as noth-

ing but the turning out of goods in great quantities and supplying them to those who would buy them at as great a margin of profit as possible. Industry became a gigantic machine running on smooth rails with its throttle wide open, but alas and alack, unmindful of danger signals set in its pathway, certainly having no knowledge of its destination.

It was as though a Pullman train of beautifully appointed coaches had been boarded by a traveling party, and so long as the train *moved* they were not disposed to criticize either landscape or lack of destination. They went on and on, expecting the locomotion to continue forever, eating, drinking and merry-making, and only occasionally glancing out at the scenery.

People who travel thus are very apt to forget that they are going anywhere at all. Certainly it ceases to concern them what purpose the journey serves. They might as well not be taking any journey at all.

In other words, insofar as they themselves are concerned, they are making no progress. If on the other hand that same rolling stock and road-bed—or the whole transportation system—is primarily intended for the taking of journeys by those who have constructive business ends to serve, the natural result would be for those in charge of that transportation system to either halt or side-track that train. If neither of these could be done, the expedient would remain of forcibly casting it off the irons. This is an exaggerated metaphor of course, and yet it is a true one.

It is trite to say that humanity was taking a joy ride prior to the present let-down in prosperity. Humanity was not taking a joy ride *so much as a journey in indolence*, caring nothing about its destination and only enjoying the appointments of the coaches. In a manner of speaking something had to be done about it.

Much *was* done about it.

The social train carried too many passengers who would never have looked out of the windows, or given thought to the fact that they were moving at all, if the train had not stopped with a certain loud smash. Suddenly it occurred to vast numbers of those passengers to realize that they were making a journey—a very pleasant journey for a time, but one which had brought them small profit. Finding themselves set down on an economic prairie, far from food or human habitation, they are made to take stock of themselves and plan a bit differently about the journey henceforth if they can only get the train again in motion. This they cannot do by themselves however, for they are out of water and fuel that makes the steam.

In no other way, we say, can humanity be brought to reason with itself, take stock of itself, readjust the racial factors that have made primarily for the dilemma, and generally allocate the destination it wishes to reach, than by being set down on such a prairie with food gone, lights out, and fuel running low.

SECONDLY, there has been a reclassification of humanity making for political and ethical readjustments, bringing out strange attributes in human relationships, and generally propelling the various races to think in terms of internationalism in a way that they have never done before the war and the let-down happened.

It was as though a vast powder mine had been exploded under the beds of sleeping nations in order that all might realize that they had been slumbering within the same chamber—or at least with bedrooms adjacent to one another. They had come running into the hallways of the world in hastily caught-up-attire, to behold one another's unaccustomed shanks and bulgy bodies that before the catastrophe had been hidden by clothes.

This general upset in the night time of humanity's ignorance—about one another's proximity and mutual danger—had the effect of arousing the peoples of every

race to a consciousness of one another and their own immodest attire. They were caught up in a whirlwind, to use another metaphor, and dropped down in strange places where they found one another facing the same predicaments.

In all this there was a purpose being worked out.

People or nations thus embarrassed or distressed, have a strange way of falling into fellowship, grouping, themselves into intimacies, and generally taking unto themselves one another's psychologies or outlook on circumstances.

The nations of the world stood side by side, in two great encampments, during the World War, and learned the beauties of fellowship without any one of them compromising her individuality by being thus in company. There at a strange thing happened. With the Armistice and return of peace, the men embroiled went back to their hearthstones. They went back to the ways of industries and peaceful plodding, looking upon the late carnage as an evil nightmare from which they had awakened. A reaction was immediate. They did not want war any more for a long, long time, but their leaders, still thinking in terms of battle lineups or racial megalomaniacs, perceived that something was necessary in the way of international complications to save their own faces for having caused the War or to hold their people strongly behind them. With the Peace Treaties out of the way, these leaders, consciously or unconsciously, made a great economic hullabaloo in the hallways of the world and tried to hold mass consciousness to the war pitch and tempo to serve their selfish purposes.

This could not go on forever. People had wearied of bloodshed and battle headlines. They had become equally weary of the rantings of politicians who called themselves "statesmen." The rantings continued—over the articles of the Peace Treaty, over the allocations of national boundaries, over the thousand and one economic problems resulting from the international disruption to life and bus-

iness. People reached a point finally where in their subconscious minds they eructated the whole tawdry mess. There came a complete let-down in patriotic stimuli. The weary body politic simply wanted to lie prone and rest.

THE COMBINED mass-psychology of the world, in a manner of speaking, did lie down and rest. It is still lying down and resting now, although it may not seem so because of the fuss and feathers that the various racial and national leaders are making to have it appear that their peoples are as aroused as ever and equally as militant. The lamentable part about this is, that it offers an opportunity for predatory racial factors in the body politic to advance their own interests and gain tremendous economic advantages which give them an utterly false idea of their true destinies and fancy that God particularly favors them.

There is a vast lethargy in patriotic psychology throughout the world at the present time. People do not much care what happens so long as they are let alone to give their nerves a rest—which is only nature restoring a balance. This mass psychology, this “wanting to rest” from the rantings of statesmen and race megalomaniacs, and the general tension throughout the world for four years, made itself felt through millions of persons figuratively easing up in their social relationships all down the line. It is this condition of affairs—militant pacifism due to proneness—and economic joy riding having ended suddenly—that is the true root and cause of the present advantages that are being taken of society.

Now this was all foreordained from the moment that the nations of the world took up the sword. It was a natural Action and Reaction. But just as humanity was jolted out of its complacency by the opening guns of the World War, so there is a third phase to the lethargy that is on the nations, and a third phase to the predicament in which a number of racial groups find themselves with the economic train halted.

That phase is timidity of concept in all matters concerning the outcome of both situations.

Humanity is afraid with a great fear. It has always thought that it could run its own economic trains. It has always supposed that if it chose to lie down, it could get up again at will. It is suddenly coming to realize that perhaps it can do neither—that perhaps the agencies making for galvanism within the social machine do not rest within that machine at all, but exist entirely outside of it.

If this be true, humanity suddenly asks itself, what are those agencies, where are they located, and how can they be appealed to, to function? Humanity, ever the sheep-flock, miles around and around, forgetting its boldness of a few years before, bleating piteously for true shepherds to protect it, guide it, and take it into some sort of sheep-fold where its hunger and thirst may be appeased.

THIS PROCESS is going on at present. Humanity is being made to take stock of itself, forcibly propelled by those true shepherds who *do* have charge of human destiny. But the time is not ripe for the hiatus to be called off. In a manner of speaking, it is necessary for the predicament to sink deeper into the consciousness of those involved, making them give greater thought to the exigencies of the future than they otherwise would if the hiatus ended tomorrow.

If it ended tomorrow, people would slip right back into their pleasant grooves of living and thinking, joy-riding or slumbering, figuring out no plan or plans by which the earth could be watered or harvested with greater skill and facility.

People must be taught that human betterment and human improvement is a dynamic never-ending process, to be consciously cultivated and nurtured, given continual attention and constant vigilance.

The race must be taught that true progress is the never ending task of exercising evil spirits from its aura and the

constant inviting of angelic guardians to pronounce benefaction upon its upward course.

The causes of this depression viewed by those who sit on the vantage-points, are therefore natural and necessary causes, serving constructive ends beautiful in essence. Suffering may go in isolated cases until a new mass psychology is built up which makes every man think of himself in terms of his wanting brother.

Do not let anyone fool you into thinking that this is all a precipice toward which humanity is stumbling. It never was and never will be a precipice. ***It is a headlong falling up a stair-flight that humanity is undergoing now,*** and in the exact ratio that men gather together and consider their mutual ends in brotherhood, so will it serve its purpose and terminate.

AFTER CATASTROPHE— *WHAT?*

A NEW DISPENSATION in economic affairs is riding in on the heels of this sociological and terrestrial turmoil. Only those who are thoroughly conversant with its principles will stand out as leaders in this new order of affairs. Only those who know the factors responsible for the collapse of the old structure can truly profit from the new.

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